

DISCOVERY OF DANIEL'S TOMB.

The following article copied from the *Indian Chronicle*, will be read with interest. The site of Daniel's tomb, although it has been long known that tradition had fixed it in that neighbourhood, must rather be regarded as conjecture than history. The correspondence of the marble pavement with the description in Esther, is striking and worthy of notice. We copy the account, with the especial view of noting that all recent discoveries, including the remarkable ones by Dr. Layard, by which the remains of ancient cities have been exhumed, after a burial of more than two thousand years, all unite in confirming the scriptural history, which infidel savans have attempted vainly to falsify. As the East is more and more opened to the access of literary travellers, we may expect still more remarkable discoveries. Buried treasures of chronology and art will be brought to light, which have been trampled under the feet of the unobservant and imbecile inhabitants, who care for none of these things. Before the close of the present century, many things will be brought to light in those countries rendered famous by scriptural notices, which will gladden the hearts of Christian archaeologists. The following is the notice we refer to:—

"We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

"The line between Persia and Turkey has been defined with that exactness which peace and security demand, and soldiers have, by both Governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

"In the prosecution of this work, the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, chap. i. v. 6; there he will read of a 'pavement of red and blue and white, and black marble' in that palace. *That pavement still exists*, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb; on it is sculptured the figure of a man bound and fast, with a hellion in the act of springing up to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day."—*Presbyterian*.

LONGEVITY OF THE ANTEDILUVIANS.

There has been much speculation respecting the longevity of the antediluvians. Out of nine men whose ages are recorded, one reached to nearly a thousand (960) years; and with the anomalous exception of Noah's father, who was cut off prematurely at the age of 777, the lowest of the nine reached 695 years. The average of life, reckoned upon the whole nine, is 912 years, and upon the eight, when the anomalous example is omitted, 926 years.

In the midst of all the reflections which this marvellous length of days awakens—the mind is led to dwell with reverent admiration upon the wisdom of God in making this remarkable and temporary provision for the increase of the human race. It had been as easy to his infinite power to have, in the beginning, created many pairs of human beings as one, and by that means to have ensured the more rapid peopling of the earth. But it was his gracious purpose to make of one blood all the nations of men that dwell upon the face of the earth—that the tie of brotherhood might the more intimately subsist among them by their derivation from the same ancestors; but that the peopling of the world might not be retarded by this limitation, he gives an immense duration to the lives of the primeval generations, whereby the population of the earth goes on as rapidly as if he had in the first place given existence to twelve or fifteen pairs of human beings. Thus, before the flood, one woman bears several hundreds of children, and might in her lifetime see thousands of her descendants.

We have already intimated our belief that no materials exist for any calculation of the population of the antediluvian world, seeing that there may have been then, as there has always been since, some disturbing or counteracting forces, by which the laws of geometrical increase are in part neutralized. Nevertheless, making the largest allowance for the possible operation of such disturbances, it is difficult to suppose that, where the deaths were so few in proportion to the births, and were probably at least as favourable to the natural development of the population as they are in America at this moment, it may seem a moderate calculation to assume that the world was at the time of the deluge scarcely less populous than at present. This is but allowing for the population before the deluge a rate of increase but twofold greater than it has been since—although the duration of life rendered the advantages for increase manifold greater.

The brevity of the historical narrative, and the fewness of the generations which cover the space of time, tend to prevent us from realising with distinctness the great duration of the period between the creation and the flood. We forget that it exceeds by more than four hundred years the length of the period from the birth of Christ to this day—that is, according to the longer or Septuagint computation, which is generally regarded by chronologers as the most correct; but even the shorter computation makes the period little more than two centuries less than the time since the birth of our Lord—a vast period of time, during which the whole face of Europe and of a large part of Asia has been changed—and nations have grown to greatness which were at its commencement scarcely known by name. The nearly equal period before the deluge, we are apt to regard too much as a fixed point—and the recorded facts concerning it are so few, that "the antediluvians" form, as it were, but a single idea in the mind. But it was a period of great increase of population—of large improvement in the arts—of terrible conflicts—of gigantic crimes—of extraordinary virtues—of miraculous interpositions—all of which are dimly hinted at in the Divine record. Through the whole runs the great fact of the longevity of the generations before the flood—which connected by so few living links the extremities of this long period of time, and which must have produced conditions of human experience so materially different from those, which our brief space of existence enables us to realise.

The importance of this consideration, in thinking of the arts and sciences of this period, has already been hinted at. Touching on this theme it is well remarked by Mr. Forsyth:—"A man of talent in those days, commencing with all the knowledge communicated to Adam, and directing his attention to any art, such as the cultivation of corn, and the taming and breeding of animals, the working of metals, the art of music, the manufacture of cloths, &c., could afford to employ five or six hundred years in his favourite occupation, or in his favourite experiments. In that time he might make more progress than a succession of men can now do in a succession of ages, because each can only afford a dozen or two of years to his favourite pursuit, and then leaves the unfinished task, not perhaps to be immediately taken up by a successor. This accounts for the rapid progress of the arts in the antediluvian world.

It seems to us that the purpose of God in replenishing the earth, sufficiently accounts for the longevity of the primeval man; and to find an adequate reason for it, is the only difficulty it offers. Whether in case the sins of mankind had not brought on the purgation of the deluge, man's life would have continued of the same duration—whether the physical circumstances of the earth were more favourable to length of life before that event than they afterwards became—are points that cannot now be ascertained: but if the effect of longevity upon the increase of population be considered, we should think that the duration of life must in any case have been shortened, or else the world, not yet fully peopled, would long ere this, have been crowded with a more dense population than the earth could maintain. It is possible that the duration of man's life, and the resulting increase of population, has, in the depths of the Divine wisdom, been adjusted with reference to the duration of the present state of the world, so that the world shall not over-swarm with people before "the time of the end."

Some have imagined that the years in which the antediluvians' lives are stated were shorter than ours—that in fact they were lunar years, or months. This involves the question in greater difficulties than are removed by it—and above all, it would make the duration of the world shorter than even historical evidence allows.

In fact the longevity of the primeval generations is corroborated by many ancient traditions. Josephus could appeal to them. After stating the particulars in conformity with the Mosiacal account, he says, "I have for witnesses to what I have said, all who have written antiquities both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments, and Mochus and Hestæus, and, besides these, Hieronymus the Egyptian, and those who composed the Phœnician history, assent to what I here say: Hesiod also, and Hecataeus, Hellanicus and Acusilaus, and, besides these, Ephorus and Nicolaus, relate that the ancients lived a thousand years."

This appeal shows, that such accounts were actually possessed, although most of them have been lost to us; and being possessed, they must either have come down as traditions from remote times, or have been derived from the books of Moses at a very ancient period—supplying, in the latter alternative, a piece of evidence for the antiquity of those books. Tradition is, however, the most probable source; for we find the same accounts of primeval longevity in the records of China and Hindustan. Ex-